



SPIRITUAL TELEGRAPH

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“THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM”

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THE USES AND ABUSES OF SPIRITUALISM

There is no small amount of profound ignorance in the world respecting the genuine claims of Spiritualism. It is simply a belief—

First, that man has a spirit :

Second, that this Spirit lives after death :

Third, that it can hold intercourse with human beings on earth.

True Spiritualists agree on these three unwritten articles of faith, but in regard to every thing else all are free to form their own opinions. No creed written in lines of blood holds them in its serpent coils, but daring to meet every subject face to face, they feel at liberty to measure all ideas by the line and plummet of Philosophy, and cast anchor only in the safe harbor of Reason.

This belief is an outgrowth of the religious nature peculiar to the development of the nineteenth century. It is a favorite dogma with creed-mongers, that in religion there is no progression—that the Bible holds all the information that man can ever expect to receive in regard to the life to come, and that the present system of Protestantism stands on the summit of perfectability, than which nothing could more fully meet the highest aspirations of the soul. But is this in accordance with Nature? While the world is marching onward with such majestic strides in the paths of Science, Art and Literature—while printing presses, and steam presses, and railroad cars, and telegraph wires, and ocean steamers, and labor-saving machines are multiplying among us, can it be that the Soul stands still? Can it be that the light which two thousand years ago irradiated for a brief period a small portion of the moral horizon, is all that will ever be demanded by the race? Are the wings of the Spirit to be forever fettered, while mentality is seeking deeper depths and soaring to loftier heights? Friends of humanity! believe it not!

Man's religious nature is progressive—equally so with other departments of his being. During past ages it has struggled up into the various systems of faith which have simultaneously

was a great and needed work. According to the human mind
 was not a correct and respecting man's destiny and the Divine
 nature, so he sent the religion projected into the world.
 Every institution has been a necessity springing from the as-
 sociated development of the race from which it formed, and
 satisfying the religious needs of that race, until it was out-
 grown and cast aside like an old garment. For a period of
 principles and a higher organization. The Jewish Theocracy
 was an improvement on the system of image worship which
 preceded it, and its ethical teaching reached the ideal of in-
 finite spiritual adoration. Buddha among the Hindoos, Zoro-
 aster the Persians, Confucius the Chinese, and Socrates and
 Plato among the Greeks, and Buddha, had moral religion
 that for the time being applied directly to the spiritual
 necessities of their followers. Mohammed brought to the
 tribes of his nation and in a few centuries to all the Arab-
 ians, and transferred their worship from the Spirits of the Stars
 to the one invisible God. He thought to introduce a system
 superior even to Christianity, which in his time was racked by
 continual and fiery dissensions among its professed adherents.
 He was a real benefactor to the idolatrous Arabs, abolishing
 barbarous laws respecting slaves, establishing the rights of
 women, to life and property, forbidding the use of intoxicating
 drinks, and teaching conjugal purity and safeguard to hap-
 piness.

In like manner, Christ established a system of morality superior to that held by the Jews. Disease had crept into their religious body—disorganization began to appear : their ideas failed at last to meet the demands of the progressed masses ; and though Christ fell a martyr to the new philosophy he taught, still it took deep root, and flourished in the earth. And why ? Because it then filled the spiritual aspirations of humanity ! Christianity, like Mohammedanism, has been perverted—grossly, wickedly perverted to us ; which would have horrified the imagination of its founder ; but when not abused, it has been, during these many hundred years, like “ the shadow of a great rock in a weary land ” to those whose faith needed sustenance and anchorage. But the ages during which it has prevailed have set their seal on the forehead of progression—the teachings of the prophets and apostles begin, like the writings of Herodotus and Xenophon, to be scanned by the eye of criticism ; the holy horror which the sight of heated furnaces and blazing ovens once inspired in the tortured, hell-expectant heart of childhood, no longer holds its Puritanic sway ; the restless soul of man, peering into the abyssal depths of infinitude, cries, “ Light—more light ! ” and the spirit, spurning the everlasting babyhood of creeds and mummeries, and mock-profundity, concerning the God-head and the Devil-head, the immaculacy of the Virgin, the cold bath of sprinkling, pouring and immersion, and the meaning of knotty passages scattered throughout huge volumes :—the spirit, spurning all this, reaches forward to something better, simpler and purer, more substantial and satisfactory.

Spiritualism is to supply this demand. It is not the opposite, but the consummation of pure Christianity. It rebukes the abuses, but it is the essence of the earlier institution given to the worthy Jesus and his disciples. It may be said to be built over Christianity as our version is built upon the Bible. What Mohammedanism was to the Arabian, and Christianity to the Greeks, that is spiritualism to the nineteenth century—a signpost of a clearer understanding of nature, a solution of the problems of religion, and a more expansive application of Deity.

At the same time this new system is only one of many great systems of government. It appeals to man's spiritual nature, but in scope it is far from being universal. It is a means, but not the only means of improvement which should claim the attention of mankind. It is a branch of reform, but not the tree, whose fruit is the healing of the nations. The Harmonical Philosophy is not the only reform for those who would explore the religious and human paths of thought. It includes in its teaching except all the great fundamental points of Spiritualism, as well as the teachings of every other religion. This philosophy is predicated upon the laws of eternal progress and eternal growth. It is a code of living, it is the heart and brain and soul of the truths of past ages, inviting the weak and weary into its penetrative spheres of truth. The scope of its extended work encompasses every reform including temperance, anti-slavery, the elevation of woman, and original religiousness. It will serve to harmonize all religions, and political parties, by establishing profound religious values; bring into action the laws of love and wisdom; and thus mark the road to personal and social harmony. Spiritualism then, being the science of the soul, and the doctrine of a new dispensation, is naturally a sub-branch of the Harmonical Philosophy, and it will be a blessing to the world, in proportion as this philosophy is made its basis and the exponent of its phenomena.

As a new element in the world of thought, Spiritualism has
grown up.

In the first place it tends to individualize mankind and free them from the domination of crowds. Every era has produced its great men, whose works appear in review sustained and so wonderful, that the authors have been honored by the name of geniuses. Poets, orators, artists, lawgivers—many there are; but when this same species of immortality attaches to new systems of religious faith, the founders have been thought not geniuses alone, but God-sent and heaven-authorized authorities. There is enough perception in the masses to create an understanding, and call forth a response, when clear-sighted, energetic and ambitious men thus direct the world, but not enough mental industry to induce like independent action. Hence the sayings of the political and religious chiefs of a nation, though questioned and perhaps rejected by a few reasoning minds, are passively accepted by the unthinking many.

by a process of time, become brought into the very heart of man of that nation's organization; other contiguous and tertiary countries are gradually incorporated into these kingdoms; civil laws and ecclesiastical regulations are instituted; the people merge into customs; individualism ceases; and men become nations, and exist for centuries on a dead level of mental slavery and conservatism.

Thus has been the condition of Christendom ever since the era of Martin Luther. He broke loose from the encasing domination of the Roman Church, roused the world from its spiritual lethargy, and sent living streams of baptismal fire through all the avenues of society. But the flame soon flickered, and it needed but a Calvin to put an extinguisher on the very heart of religion. Since then, numberless churches have been built that glowed and sparkled in their cold magnificence, and glorious forms, clad in sacerdotal robes, have moved in solemn dignity among men; but the poor—where are they? Where is humanity, with its bruises and groans, and tearful agonies? Has the world no John the Baptist to cry in its wilderness? Is there no Martin Luther to rouse the sleeping millions of the nineteenth century? Yes, verily! Spiritualism is the lightning of the age. Its many voices have gone forth—the words are already on the breeze which are to "touch the electric chain" and free mankind from the bondage of superstition.

"There's a sound about its stream;
There's a light about its gleam;
There's a midnight darkness changing
Into gray;
More of thought and more of action,
Clear the way!"

When a human being has reached that point of development where he feels responsible to himself alone—when he can bring all regulations of Church and State to the judgment-seat of his own soul—measure them by his own standard of right; then he is at once superior to law and becomes a law unto himself. When a schoolboy can solve the problem he is master of the rule; and when man can understand and appreciate his own nature, he is necessarily paramount to all institutions. Organizations, it is true, are inevitable concomitants of society. As well mixed human beings expect to live healthily with disjoined bodies, as the world to move onward and upward without organizations. They exist in the nature of things. All great plans for the physical, mental and moral good of the race, are dependent on systematic associated effort. The magnetism of mutual interest, sacrifice, toil and enjoyment, are indispensable to human progress. But it must be remembered that organizations should always be kept subordinate to man. While used only as helps to mutual development they cannot fail to be beneficial, but if allowed to gain the mastery, they are the worst persecutors of reformatory men and liberal principles. We have seen this painfully exemplified from John Huss, the Bohemian martyr, to Victor Hugo, the French exile; from the good Servetus to John Murray; and from Jesus of Nazareth to Theodore Parker of America. These, and many thousands more, have been the victims of proscription. Because they outgrew an institution, it beheaded them. Because they became superior to an organization, it destroyed life or reputation, or both, in its demoniac vengeance. The most liberal of Christian churches has rejected its noblest champion and hunted him to the death, because he ignored the petty dictum of creeds; but, thank heaven, this politico-theologic teacher still lives, and on the wall which bears a monument to American patriotism, proclaims the everlasting gospel of freedom.

A man of sterling integrity and noble self-sacrificing benevolence, raised his voice in behalf of the Southern slave—remonstrated with government and the priesthood for the inhuman traffic; and those who were rocked in the very cradle of liberty, mobbed him in the streets of Boston.

Society needs to be freed from that slavish subservience to creeds and dogmas, and institutions, which leads to such diabolical deeds. It needs a new and living element interposed between the dead and dogged conservatism, that each individual may begin to feel the intrinsic dignity and grandeur of his own nature and the respect due to that of every other being. Man—only man, when self-centralized—when the circumference of his sympathy enlarged by an inward expansive force until it embraces the whole race. We must learn to stand alone and self-sustained, in the dignity of manhood and womanhood, before we can be a blessing to the neighbor.

Naturally, organizations are like the chairs and tables that the little child chugs to while learning to walk, and like them can be cast aside when the center of gravity is ascertained. Like the scaffolding of a building, they can be dropped off when the temple of selfhood is complete. A weak adherence to formulas and conventionalities will forever keep the mind in banister strings; and all hero-worship is detrimental to personal growth. The more we pay undue homage to leaders, and governments, and saints the more do we degrade ourselves. The process is arithmetical. Everything added to them is subtracted from us, the remainder being but a small fraction of individuality.

We should use organizations, not be used by them; be always their masters, never their slaves; be positive to them, not they to us. If used rightly, they are as steps in the spiral stairway of progression, which we first build for our feet to stand upon, and then leave behind us as we advance. When the human body has performed all its missions in the development of the spirit, it dies and the soul ascends into broader fields of action and enjoyment. So with organizations; when they have finished their work in assisting individual growth, they should be allowed to glide into natural and timely dissolution, that society may emerge into purer light and happier conditions. Now Popery and Protestantism have been dragged like dead carcasses, through the long pathway of ages, and are still imposed upon us with all the deadly weight of their patricity. Lords and Priests—the Church and State, in their combined duplicity and despotism, have held sway over the people, until there seems to be an utter stagnation of individual life—a dead level of thought and feeling. Man needs a ladder, made out of the imperishable materials of psychologic science, whereby he may climb out of this miry slough of sectarianism and selfishness, and seize upon the good which nature has in store for all her children. There must come a change! The prophetic eye begins to discern a cloud in the far off horizon, and though no bigger than a man's hand, it will ere long burst upon the earth in a golden shower of righteousness.

Spiritualism comes "with a great wakening light," to rouse the slumbering nations! It comes over the waste of centuries, with notes of music and songs of joy, to rescue man from slavery and suffering, and teach him the road to individual harmony and universal peace. But Spiritualism, in order to perform this grand mission, must be made an agent of man, not man of it. It must be used as the exponent of a new and living faith in the actual and the possible, but never allowed to attain the dignity of a controlling power. Should Spiritualists yield precedence to belief, and blind obedience to external rule, even though emanating from the Spirit-land, how soon would they relapse into the abettors of new creeds, and the tools of new organizations! Let us beware of allowing faith to outstrip knowledge. Let us never lay aside the calm decisions of our own judgment for the dictations of authority, lest we find ourselves adrift on unknown seas, to be surely wrecked on the dismal strand of dogmatic institutions!

In the second place, Spiritualism has an effect to arrest the materialistic tendencies of the age. In proportion as men become conversant with Nature, the supernatural loses its control over their minds. Knowledge precludes belief; the presence of the actual weakens reliance on the distant and imaginary. For this reason, the few who have possessed a large store of wealth in the domain of intellect, those who have been impelled by their own natures to inquire into causes, and trace effects by a system of etiological investigation, have been disseminating ideas during all this past era of Christianity, that were directly opposed to a superhuman theory of religion. Among this class, we find Colossus of the second century, Helvetius, Rousseau, Thomas Paine, Strauss, Baron von Holbach and others, who have from time to time made serious inroads into the huge fortifications of theology. Lately, this number has increased; the monstrous and shocking absurdities taught by the clergy, and reiterated by laymen, concerning the character of God and his barbarous "scheme of salvation" for man, have at length repelled a multitude of thinking minds, and these, having no other refuge, have retreated into the wild and barren deserts of universal skepticism. A species of secret but overpowering indignation against the long-continued imposition of priestcraft and dogmatism has driven many of the noblest intellects of the present age into the extreme of disbe-

lief in all that pertains to an immortal life. Added to this is the pursuit of the exact sciences, as chemistry, geology, astronomy, and mathematics, the general spread of intelligence, the freedom of inquiry into subjects hitherto held as too sacred to be abstracted for common eyes, and the prevalence of an unquenchable spirit of democracy have led the world, step by step, toward the Dead Sea of Materialism.

The triumph of the useful arts by no means diminishes this tendency. The building of locomotives, steamships and electrical telegraphs, the improving and inventing of machinery, and the discovery of new systems of tillage and domestic economy, have given mankind commercial, manufacturing and agricultural facilities, which create an intense interest among all classes. By these advantages, unexpected wealth is poured into the lap of industry, and speculation fattens in golden palaces. "Money is power," and the pursuit of gain absorbs all the energies of soul and body, leaving the spirit totally oblivious to its own capabilities, or even existence. Many wealthy church members, and regular attendants at Sunday worship, are utter disbelievers in a future existence. That which can not be measured by the yard or ream, or exchanged for dollars and cents, is to them intangible and unreal, and hence they make an easy conscience, pay the person, and attend meeting to be respectable; rob the poor to build up private fortunes and public churches, and secretly discard all notions of a hereafter. These are the Pharisees and hypocrites, the solemn-faced and sanctimonious conservatives of the present, who are horror-stricken at mention of the Harmonist Philosophy, quote Bible texts to prove the right of slavery, the natural supremacy of the rich over the poor, and of man over woman, and vehemently scout all reforms and reforms.

Thus we see how materialistic are the tendencies of all classes in this age of scientific prowess. The questioning faculties are astir, but the beautiful intuitions of the soul, which are in all things sure and moving testimony of the present and eternal life of the spirit, are still sleeping in the depths of human consciousness; the heart is beggared and orphaned in a universe of love and beauty; wisdom, the soul's true savior, is driven from the habitations of men, and weeps on the steep mountains, over the spiritual wants and woes of a "faithless and perverse generation."

The world needs a radical reformation; it is ripe for the introduction of a new spiritual science which will supersede all other sciences, afford a key to unlock the treasures of the kingdom of heaven, and free the struggling mind from the mists of materialism. Many facts of such a science are well known already. *Spiritualism* has done a work which can never be undone—made a mark on the line of history, which can never be erased. "Facts are stubborn things;" and the truth of independent soul-existence has been proved; first, in human magnetism; second, in clairvoyance, and third, in spiritual manifestation; by a mountain-weight of evidence, which the most ingenious sophistry will never be able to remove.

In the third place, Spiritualism has an influence to unite mankind in interest and affection. Society has long been held by the iron law of force. It is based on antagonism instead of harmony. A low and narrow selfishness has hitherto been the moving spirit of nations in their municipal and commercial arrangements, and this same spirit, in a more subtle form, has permeated the whole body of ecclesiasticism, giving rise to frauds and policies, and numberless dissensions. Hence religious factions have been multiplied until not less than five hundred sects can be counted that have founded their faith on the Bible; sectarianism has prevailed, and bitter animosities have arisen to a fearful height, even among the meekest of Christian bodies.

The question is, not what is this or that man, but "what does he believe?" and he is consigned to hell, or elected to heaven, by each different order of religionists, in accordance with his acceptance or rejection of its peculiar dogmas. A man would hardly be ambitious in these latter days, to attain to the title of "Christian," inasmuch as it is given by the partisans of each sect only to those who adopt its own particular doctrines. The malicious and slandering cry of "infidel," and "Humbag," is raised against all dissent; and shallow and indolent bigots save themselves the labor of investigation, and attain position by applying these opprobrious epithets to all earnest, truthful, and pure-minded reformers.

PHILOSOPHICAL AND MORAL DEPARTMENT.

ORIGINATION AND TRANSMISSION OF MENTAL STATES.

What is at the bottom of the social instinct? What causes men to come together, and talk together? What was it that made the old heroes of Greece draw around the inspired form of Homer—or the youth of Athens around Socrates—or the unprejudiced and the honest of Judaea around Jesus? It was the fact that they could thus draw the efflux of a higher soul into their souls—of a stronger spirit into their spirits—and enter into the perceptions, and affections, and hopes, and harmonies of a foreign life—sharp, whose notes were more pure and melodious than their own.

And what is it that at this day causes men and women and children to visit our churches, and theaters, and parties, and ball-rooms—places where the states induced are often caused by a *long* than *present* feeling? Or why do men haunt our gaming-tables and bar-rooms, where are induced mental states that are sickening and painful? Do not these things show that the constant absorption of forces or states from other minds or objects is a necessity of the soul, in much that those who are dead to the finer influences of things lovely, must wear coarse influences from known and distilled liquors? Do they not show that *life consists in the exercise of sympathy—the absorption or interchange of powers and states?*

The nature of power is to act, to impart. Motion is the outward and visible sign or result of this tendency. Motion is the pulse of life, as power is its heart. We have but to understand the nature of power, as interpreted by motion or change, in order to understand the principle and all the phenomena of life.

The sun sends forth rays of light, but the sun's Maker sends forth rays of power. He can not contain his strength, and it darts forth into all things. It goes out to make the tour of the universe, and to write with every force and form the universe contains. Now it subtly clasps two atoms or a cluster of atoms together; now it rends the earth, and shoots up rivers of molten lava high above the top of the mountain; now it freight a fairy vision down the river of dreams to the soul of some enchanted poet; now it braces the heart of a hero in his hour of trial; now it trembles in the bosom or flashes on the cheek of a maiden. It is always changing, yet always the same. It passes on from birth to birth, ever renewing its infancy; but never loses itself, and never dies. It is the child of Omnipotence, the minister of Omnipresence, the symbol of Omnipresence, for it acts and does good everywhere.

Hence the growth and changes of our mental states. Power, or journeying forces, enter the mind—they come not empty, but are charged with the states of the things they left or passed through, in addition to their own inherent qualities—all which they impart to the mind they enter, according to its capacity to receive or reflect them. "The soul" own power of sympathy, the love-tribute it gives, always regulates the amount and degree of spiritual wealth that it can receive, and incorporate, and enjoy.

The law which governs the induction of mental states is probably as fixed as that which controls the transmission of forces by blows. A blow struck upon a body of water gives one result, and a blow on a wedge of steel gives another. And as much depends upon the thing struck with as the thing struck upon. An iron hammer, a wooden hammer, and an india-rubber hammer, will each give a peculiar tone and character to the force that it may convey. So in regard to mind, and the things that act on it. If I am approached by a mind whose organization and state are like my own, I do not imbibe anything new from its action, but only have my old state strengthened and deepened. My life-current may be swollen in consequence, but its waters pass over the same sands and pebbles that they did before. A mind whose will-force takes an opposite direction from my own, induces and enters into (so long as the struggle lasts) a state of antagonism or hatred.

One of the laws that govern the transmission of states, or spiritual intercourse, is that *Power always flows down hill*. Though it rises in the mountains, it flows to the valleys; and the humbler the vale, the more strongly does power tend toward it. The wise carry their wisdom to the less wise; the lovely carry their gifts to the less lovely, and so intent is

true genius upon the illumination of dullness, that it feels not only pleasure but gratitude whenever it can make dullness listen to its voice. And as all God's laws are universal, we have no right to assume that this, which is one of the noblest, is annihilated by man's physical death. If man's death can not kill it, and if disembodied Spirits can find men here who are less wise than they, less good, less happy, then is the fact of Spirit intercourse proved—then is it certain that wise Spirits, and good Spirits, and happy Spirits, will for ever seek to impart of their blessedness to those dwellers upon earth who may stand in need of their help, and are not too proud or self-conceited to accept of it.

Another law is, that *transmission of states or ideas is possible only so far as the imparting and receiving forms are of like nature, or materially responsive*; in other words, only so far as the passive force is adapted to the active one. A great soul can not utter itself through a little one—a soul of ten faculties through a soul of one faculty—without having much of its meaning left out, and the unity and sense of the remainder weakened, if not destroyed. Hence, no doubt, the incoherence of our dreams; all which might be glorious visions of more than earthly wisdom if all the soul's nerves were in tune, and all its faculties awake. Hence, probably, the rhapsodical and broken character of all spiritual communications, whether given through the seers of antiquity or the mediums of to-day. As the life which emanates from the Divine Omnipotence loses most of its glory when manifested through the mediumship of a worm or a cockroach, so may the wisdom of angels be most sadly dwindled and travestied by passing through the organism of a dunce or a liar. Such facts do not at all disprove that both life and wisdom are divine, or that they always are genuine impartations from the higher powers. The knowledge of them should moderate our expectations, and make us less exacting with regard to individual mediums. As we do not look for the whole of God's life or vivifying influence in any one animal, so should we never look for the perfection of wisdom in any one communicating Spirit or circle, but be content to take truth one ray at a time, indifferent whether it is reflected to us from a jeweled crown or from a dunghill.

J. H. H.

P. S.—One fact, or class of facts, in regard to the impartation and reception of states, I have omitted to mention. Where the sympathy is strong, physical distance does not prevent an impressive nature from sharing in the emotions of its near spiritual relation, sometimes to a degree that is almost incredible. I have known persons who could interchange ideas or states more or less perfectly when a hundred miles apart. Words are less essential to human intercourse than is generally supposed. A Spring morning utters no words, yet it fills the live soul with ideas and emotions, notwithstanding. I have heard of a soldier's wife, who, during the revolutionary war, felt a battle in which her husband was engaged so distinctly, that she gave her children the leading particulars of the engagement at the close of the day; which account was fully verified by the husband and father some months afterward on his return from the army.

Another point. All action being through mediums of some sort, all finite things are necessarily *power mediums* or *Spirit mediums*; but, acted on by so many powers or Spirits at once, that no medium is ever a perfectly truthful exponent of any single Spirit or power. It may be well to note, in regard to this subject of mediumship, that human mediums may be divided into two general classes, viz: (1) Those who have their will-force excited, and the forces they receive all subject to their own wills; (2) Those through whom power and intelligence are manifested, while their wills lie almost or wholly dormant. Probably no medium of either class ever gave a perfectly true and unmistakable communication, unless to a mind so elevated that it knew all the peculiarities of the medium's circumstances and organization, and all the powers or influences that were brought to bear upon him. To be a good medium of the first class, one must "become as a little child"—must, like Shakespeare, "not so much imitate Nature as let Nature done through him"—must unconsciously utter what he feels and thinks, without study or forethought, instead of what fashion requires, or some other man's way hire, or wish, or expect him to feel and think. So far as a man fails to do this (and all fail), he is a false medium; or, in New Testa-

ment language, a "hypocrite." As to the powers and weaknesses of the second class of mediums—a class whose numbers are small, and whom the world has but just begun to study—we must be content to get wisdom little by little, one fact at a time, and receive communications made through them as we do those coming through the post office, judging each according to its merits, and our power of discerning them.

WRONGS AND WANTS OF MEN.

COMMUNICATED BY A SPIRIT, THROUGH THE MEDIUMSHIP OF MR. A. C. WATERS.

Awake! O man, thou who art asleep in darkness, to thy needy condition—the poverty of thy soul's estate. Speak, if thou canst, the gnawing want that consumes the vital energy of thy Spirit, emaciating and disfiguring its form, while exalting its powers. Speak, if thou canst, the mockery of thy soul that renders a thou and times keener the sting of poverty—the anguish of despairing want. Tell, if thou canst, the state that would make thy soul opulent with truth, symmetrical with wisdom, and energetically strong with the power of wisdom and love.

O man! thou that abidest silently in bondage and darkness! to thee we come as delegates from a sphere of wisdom, as representatives, bringing her messages of invitation to the wandering pilgrim of the desert plains of earth. Shall we moderate the wrongs from which thou needest enfranchisement—the wants that indicate the poverty of thy spiritual condition?

As thy first wrong, thou hast inherited that moral, mental and physical structure which balanced in equilibrium the outward circumstances and conditions that preceded thy entry into this rudimental sphere of existence. Thou art a chosen type of the past, as it hath outlined itself on the imperishable elements of thy being. Ye are wronged if those elements be taken from the past the impress of inharmony; the tendency toward impurity of thought or motive; affinity for gross conditions, or any defect or deformity of impulse, that shall retard your unfoldment in love, purity and wisdom.

The second wrong of man's existence is his educational training, in which he is bid to view life, and the consequent relations of existence, in a defective mirror. Seeing them thus distorted, life is full of contradictions, death hath only terror and immortality is but a blank drawn in expectancy. It is a wrong to educate the children of earth so that they shall recognize no authority in the laws of universal brotherhood; so that they shall immolate the better feelings and impulses of their nature on the altar of self; so that they shall subvert heavenly aspirations to purposes of earthly aggrandizement; so that they shall disown their allegiance to God, and make themselves idols of fleshly lusts, carnal enjoyments and earthly treasures. It is a wrong to educate men so that death shall be the charnel-house of hope; so that death shall be the "King of Terrors," slaying his thousands and tens of thousands of victims; so that death shall be the termination of all that is real, is tangible, of existence; so that death shall weigh down the souls of men like a mill-stone; so that it shall be approached with the shuddering of awful dread and fear, and met as a conquering tyrant with uplifted sword.

It is a wrong, to educate men so that immortality shall be but a vague and shadowy possibility, rather than an earnest and tangible reality; so that the eternal years of the future shall be unilluminated and dark; so that the beaming sun of eternal progression shall send no ray to warm into life the drooping energies of the despairing child of error and inharmonious.

It is an error to say, be ye perfect in the rudimental sphere, or to say that the life of one shall avail for the multitude of those who err. It is an error to teach men to rely on the unilluminated past, and reject the dawning present. It is an error, to say, be ye silent in your thought, for we will tell thee all that thou shouldst know of thy destiny. Who are they that assume the dictatorship of thought—the outlining of the boundaries of belief? They are traitorous cowards in the ranks of life, who would rather recline on beds of indolence, than achieve a victory in person; who yield eternal interests in sacrifice, rather than demolish an idol that the past has shrouded with its payments of adoration.

There, and others to which they give birth, are the wrongs of earth. What are the wants the supply of which would re-

rich and elevate the souls of men from the penury to which these oppressive conditions have reduced them?

Man needs to see the laws of hereditary predisposition; to feel the obligation he owes the future generations, to harmonize and elevate the emotions of his soul, so that the future, so far as it feels his psychological influence, shall be elevated not depressed thereby. Again, man needs that educational training and social influences, which shall unfold his sympathies and wisdom, in accord with the eternal laws of universal brotherhood and infinite truth; so that the clashing of conflicting interests shall cease to jar the harmony of universal good, and the eternal destiny of spirit stand revealed, as a pyramid of truth towering to the very dome of heaven; so that death—the death of the past—shall vanish from the minds of men; so that the future of immortal existence shall be the bright to-morrow of hope, and the intervening dream of death be courted as a sweet and refreshing slumber—as the prelude to an eternal anthem.

Man needs the chains of bondage to the past struck from his palsied limbs; the fetters of opinion burst asunder; the drooping energies of his soul warmed into vigorous action by the sunlight of eternal progression; to have his gaze removed from the cross of Calvary, to the tower of immutable law. Instead of kneeling in silence, he needs to be lifted on the wings of aspiration, soul-attraction, emotion, prayer, affinity, up to the very presence of infinite wisdom and angelic love.

These, including the lesser grains that make this mountain, are the wants we see on earth. O mortal! thou who already claimest an enfranchised spirit; thou who dost see the eternal Sun of Truth; we bid thee God-speed in the work of reform. We come to cheer thee on. Be ye pure as the breath of heaven, and in thy aspirations lofty as the towering battlements of truth; as the very dome of the spheres of wisdom. Search, investigate, and reason before a timid world, fearless of its frowns or threats; but compromise not thy reason by prostituting it to the condition of a servitor to any unhallowed impulse. Let thy motto be, "Upward and onward;" let thy affinities pass the boundaries of intermediate spheres, and unite thee, even while a child of earth, with the pure and lofty Spirits of the spheres; so shalt thou, by thy example, supply a need of humanity as we see it from the Spirit's home of light.

FRIENDSVILLE, PA., December 26, 1858.

DO ANIMALS HAVE SPIRITS?

A correspondent, writing from Salina, Michigan, revives a frequently mooted question as follows:

Do animals possess spirits? Do they go to heaven? If not, why? To persons who have never thought upon this subject, these questions will at first perhaps seem very simple. But let us see; they are possessed of the life principle just as highly as we are. But, say you, they are not possessed of reason and judgment; they have no knowledge of the immortality of the soul. But as to reason, I hold that the brute does reason. For instance, you take a measure and go out to catch a horse in the field; you hold up the measure, and call to him. Reason tells the horse that you want him, and that you will give him some oats. If you come up to you; you call him, but you do not give him any oats. You will say, by his actions at once, that he is disappointed, and could he talk he would speak to the effect: "Well, old fellow, you have caught me this time; you have fooled me once. Let me see if you can hit me next time. The next time you want the horse, you go out to catch him; you hold up the measure as before, but he will not notice you now. What is this that tells the horse that you intend to fool him again? It is reason."

Again, you notice a dog when he is about to jump across a wide stream, and you will see that he will hesitate, seeming to calculate whether he can jump across or not. If he calculates that he can not, you will see him run to find a narrower place, but if he thinks that he can, he will swim across—showing that he not only has judgment, but that it is exact, and seldom errs. And so it is in hundreds of other instances. All that they seem to lack is the power of speech. And I believe that if the same pains were taken to educate them that is taken with children they would be more intelligent than many men are.

How do you account for this intelligence, unless it is by admitting that it comes from that same great principle whence our own intelligence comes?—W. DAVIS, CHRY.

Some three years ago, a disbeliever in the immortality of the soul, who had often demanded evidence on that point, from the writer, was asked to show how he could form a rational conception that any life could be absolutely destroyed? He was asked to think closely on this subject, and to give an answer the next time we met. When we again met him, he was forced to acknowledge that he had not sufficiently cogitated the subject and that he had never thought closely on a question of that nature before. We gave him more time, and have in several instances subsequently met him, but have never yet found him prepared to answer the question. We despair, after this great lapse of time, of ever obtaining from the gentleman referred to, an answer to our queries, and will now propound the question to any others who may feel disposed to exercise their ingenuity in answering it. Mark what the question

really is. We do not now ask as to any possibility of a change in the form or mode of life, but as to the possibility of the destruction of life?

Should it be decided that such destruction is impossible, then the question may be entertained whether any thing that constitutes that life the life it is (whether it be dog life, horse life, or human life), can be destroyed and if so how? Let not these questions lie lightly upon the mind or be viewed superficially, but let them call forth the powers of deep inner perception and rationalization, and they will contribute, we think, in a no small degree, to the removal of doubts concerning the reality of a future existence both for man and brute.

The mode of the existence of brutes in the other world, however, (different from man's mode of existence) is altogether another question, and one which cannot be solved except in the light of some deep, and from their nature, concealed, somewhat abstruse principles, the nature of which we do not propose to discuss here.

EXPOSURES AND EXPOSERS.

Kennett, Mead, Co., Pa., Dec. 26, 1858.

MR. EDITOR:—From afar off I have been watching with deep interest the extraordinary battle which are being fought in what I presume claims to be the headquarters of Spiritualism; and although the smell of the burning powder has blown my nostrils, I have not concluded, like Mr. Paine, that it is my duty to repair to the field; but arguing from the testimony lately made that it is not the most reliable of witnesses, I have taken the method of launching my paper bullet among the combatants—and indeed with the expectation of doing my execution, but rather to draw my interest in the game.

Like many others, my attention has been drawn to the proceedings of the Conference, as reported in your paper, and in doing so I do the great influence the discussion has upon Spiritualists and I believe, throughout the extent of their intercourse, I have kept my eye closely fixed upon them and am justified to discover that some of the individuals taking part therein have shown a greater desire to ride their own particular hobby-horses, than to search out and find the truth. It would seem to me that Mr. J. F. Cole, in his enthusiasm in the work of ferreting out and exposing false and deceiving mediums, has shown himself devoid of the charity and toleration which should so particularly characterize a modern reformer, and that the sweeping declarations made by him concerning mediums, being entirely unsupported by an appeal to reason and the facts, should be modified to suit the demand. While giving it as my opinion that Spiritualists should feel thankful that bogus mediums should be exposed and held up to the contempt and scorn of the world, I would suggest that these lectures and blood-suckers should not be given as fair samples of the thirty thousand mediums. Now I do not wish to lay myself under the charge of doing that which I have condemned in others; but there is a point at which charity, as well as forbearance, ceases to be a virtue; and when men will trade with the highest and holiest aspirations of the human heart, and resort to base trickery and low jugglery to deceive and mislead honest inquirers after truth, they merit the execration, and nothing but the execration, of honest people. So far from taking it as an excuse, that they do it for the purpose of exposing a delusion, a man who would offer such a reason should be treated to a double dose of condemnation, as he not only has been proven an impostor, but confessed himself a spy and pimp. Such a mode of warfare is as different from an open, honest opposition on scientific principles, as the treachery of Arnold is from the assaults of an open foe; and the same difference of treatment should be awarded to the one that is to the other.

Whatever may have been the motives that induced Mr. Paine to follow the course that he did, his conduct is just as reprehensible—indeed, I think that the course pursued by him is really more worthy of contempt than that of others, for by so doing he not only has deceived and imposed on the public, but has cast, as far as in him lay the power, a dishonouring imputation upon all of the numerous mediums who are laboring for the advancement of true and noble humanity.

Yours truly, JAMES CLARKE.

Accidental De Chabance of the Free Society has undertaken to construct upon a lot of waste land with great pomp and circumstance a temple of false claims or rather of the waste and corruption of the coast of Brazil, at a promise to be of great value to the present navigators.

THE ORIGIN OF EVIL.

(Continued from p. 345.)

If evil is not created with God, reason asks, "As God is omnipotent and good and powerful, as well as just, why does he not destroy all evil and sin from the world? Why are we told that the justice requires the punishment of the sinner eternally, our reason is not satisfied. Something seems wanting. People may consent to believe this because they have always been taught so; but, after all, some hesitations doubt remain, and the query still arises, 'Would I do the same to my rebellious children?' Many answers, 'No,' 'Justice says, 'No,' 'but I am only taking his arm, and with the question, 'Can I believe him, and can I be satisfied?'

Such it seems, would not be the conclusion, unless the doctrine be admitted that evil is created with God. To this, and then only, is our only possible responsibility with the great God and Father of Truth. In this case it is not God, who creates the evil, but the sinner is punished by his own free choice, to that which is right. Life and death are not to be determined by the choice of the sinner.

Perhaps it will be asked, "Why, then, did God ever create, or any other moral into a great agent, seeing that many would suffer eternal punishment for their sins?" To this I would reply, that it is of the very essence of God to create. He is essentially and necessarily a Creator. Creation is the good principle. It is the rule nature of the goodness and love. For if there was no creation, the law would want objects to act upon. If it should be replied that in God there is a principle, the Father, the Word, and the Holy Spirit, I would answer, true; but these three are one; things have been made, and ever will be. Then what can God still work them, if he cannot create? But in creation there is a good principle, and in the law of God there is a perfection of fullness and variety as related to circumstances or past or future. God loves himself, but the overflowing pleasure of his love, and the abundance of his power, and his desire to be loved, are the cause of his creating things.

It may be said to this, "Is it better that man should have been created free, not to have been created since some, and even the majority, do, do, is an, and after eternal punishment?" I answer affirmatively, otherwise evil would be more powerful than good, by preventing the creation of moral beings.

It may be further asked that these moral beings are created free. Had they not been created free to stand, or free to fall, their punishment would be unjust. Had it been, then, who are saved still less, as it were, into God himself—the great principle of good; and those who are lost sink down into evil, into the principle of evil. *****

THE SUN AND MOON.

THAT WHICH IS OF THE COMBINATION OF MATTER.

Many of your readers no doubt in connection with the writer of the above lines, consider it a matter of regret that your paper is becoming one of our most popular journals is the advancement of science as well as spiritual and religious truth. And we can not do otherwise than express our highest gratification on reading in your last issue certainly the very best article on the subject headed as above that has ever been presented to our notice.

We are not, perhaps, according to the ordinary acceptation of the word, a Spiritualist, nor yet exactly a Materialist, yet we read Dr. A. C. Clarke's commentaries on a rational, and we think it will amuse our readers—as well as even your esteemed Flaming correspondent himself—to have presented to their notice the manner in which this 10 chap. Johnson, 12 vs., is by Dr. Clarke treated. After a lengthy commentary, hear the doctor's candid confession:

"I do not, however, and I do not, with several of our own countrymen, have spoken largely on this difficult subject, but in such a way as, I am obliged to confess, has given me little satisfaction, and which appears to me to have been a very unsatisfactory result."

The subject of the difficulties of this subject, I have been to make a very careful reader in the often quoted words of an eminent author:

"The will is not a faculty of the soul, but a faculty of the body."

Mr. Paine seems to have accepted this invitation. And your intelligent readers will admit that he has "accepted it" in a most interesting and useful, as well as "frankly."

We tender to the writer of said article, and to the Editor of the Spiritist Telegraph, the best thanks of — J. H. CLARKE.



CHARLES PARTRIDGE
Editor and Proprietor

NEW YORK, SATURDAY, JANUARY 22, 1859.

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THE SPIRITUAL CIRCLE: ITS RATIONALE AND USES.

BY THE EDITOR.

By the term circle we mean an assemblage of two or more persons engaged in opening communion with each other from different planes. It is necessary to the construction of a circle, that one of its members should either be withdrawn from his external organization, and observe, speak and act fully, or nearly so, from his spiritual plane; or that he should be in such a state of quiescence or recession from his sensuous corporeal structure as to receive consciously to himself transfers of thought from other minds without making use of his outer senses for that object in any degree whatsoever; or lastly, that this member of the circle should be in such mental and physical state as that the muscular power, and the other substances which are constantly emanating from him into the air around him, can be used by a Spirit in the production of physical movements in adjacent bodies, or of chemical phenomena, such as light of various sizes and colors, odors, sounds, etc.

Communion from different planes constitutes a circle then; but we find, secondly, that in this circle there are also two states as to activity of mind as an essential condition of its existence or continuance, namely, the positive, active or prolificating, and the negative, passive or receptive states. The communicant is in every case of psychical communion positive, and the receiver of the communication is in every case negative. Moreover, the nature of body, and of its emanation, obey the laws of the mind; the body is *negative* in all chemical and physical processes, as can be seen in the respiration, the pulse, the action of the extremities, the flow of the sap of the tree, the attitude and tendency of the clouds, and the state of the atmosphere—whenever the action is really living, or, speaking the opposite of a new current from the mind of another; and vice versa.

The relation of positive and negative as to mental and bodily conditions is the essential element of intercourse between the spiritual and natural dwelling-places of our consciousness, and what is the same thing between the spiritual world and the natural world. And we may, I think, safely conjecture, that whenever this relation is present between two or more human beings, the records incident to and inseparable from the pleasures of sense and the capacities of business and power in every shape being by a common consent and a united effort fully removed, the psychical transfer of affection and thought flows both from minds and in and out of the body, and really spiritual communion takes place, whether we have intended it, looked for it, are conscious of it, or not.

One of the signs, and ever the concomitant of the fully established circle, is what is technically called *harmony* among spirits. This is a concord as to physical states, i.e. the physical states are firmly settled—and fluctuating from positive to negative, not attempting to speak and listen at the same instant, not halting between the two conditions, action and rest—and consequently the circulation of the blood, the motion of the lungs, the relations of the nerves to these and to the brain, mind and to each other, and all the processes of life and chemistry flow out in each one's sphere in a uniform manner and in a tranquil current. It is also a concord as to mental states, namely: the listener agrees to hear without giving meditation, and the speaker, feeling that consent both in body and in mind, proceeds without his frame and with increasing energy, because of the spiritual help he receives from the listener. It is shown a concord in the spheres or atmosphere

or emanations of the members of the circle; the life elements, the mental elements, and the chemical elements from each probably blend into one common sphere, and this is the earth side of the harmony of a spiritual circle.

Whenever this three-fold concord is established, or approaches near its fullness, your trance members keenly perceive it, and their recession from the external plane is seen to deepen, and at this juncture the other or positive members are usually made aware of it by currents as of mild air, probably of electricity, moving from right to left or the reverse, in a circle over the hands which rest on the table. My conjecture is that this motion is produced by Spirits in every case, and I recognize it as the sign of their having descended to the outer lane of our observation and consciousness through the medium formed by the common sphere of the circle. Harmony means, to my apprehension, the triple concord of the earth members of a circle—mental, vital, and chemical. And I may remark in passing, (as I also conjecture,) that this concord is an essential condition to Spirits remaining in the outer plane, either to observe or to manifest on that plane. It seems to me, that this sphere of the circle, so conditioned, is as a new earth-body for a Spirit in genial rapport with its members, or that he constructs one for the occasion therefrom, by which he does many things of the deepest import to our holy cause and to human happiness. If this conjecture be correct, we can readily see how easily a manifestation, or, as I call it, a demonstration of Spirit-presence in our sphere may be disturbed or deranged during its progress, and not only rendered abortive, but, by the merely chemical results attendant upon the mental or even purely atmospheric relations, rendered apparently a process from evil purposes—demoniac. The facts set forth by Dr. Fowler in his published account of the experiments made by Spirits in his room in the winter of 1851, sufficiently establish this point. I saw on the occasion often recited here, when Spirit-hands were successively presented, that each one was of a different color from each of the others, although the circle was as near a perfect harmony and balance of the moral and scientific conditions as any I have ever witnessed. The young child's foot presented on that occasion was in color, action, and all physical attributes, much more perfect than the best of the hands shown to us. And I then, as now, ascribed the gradual increase in perfection of these wonderful experiments to the steady improvement on the part of the sitters in the conditions adverted to. Beside, the uniform testimony, through all media of all ages and climes, and of every degree of culture, from the Spirit-world, is in support of our conjecture on this subject. In our circle it has been repeatedly asserted, under various forms of questions, and at the distance of years between the questions, that the greatest circumspicion is necessary, on their part, to prevent serious accidents of a chemical and mechanical nature in the course of their physical demonstrations—a position abundantly established by analogy, and, to my mind, by the facts of all the ages commonly ascribed to evil Spirits. Again, as the orderly or normal production of the harmony of a circle is from within, and as the chemical conditions may be, and ever are, modified by every mental and moral change in the circle, so also do the external chemical relations of the common sphere, produced from external causes, react upon the mental and moral relations of the circle, and thus derange its operations from an opposite direction; as we have all of us often witnessed in our sittings for mental as well as mechanical demonstrations.

But the question is asked on every hand, and will be repeated for long years to come, why should Spirit circles be constructed and cultivated as a permanence, if their success is of so difficult attainment, and of so very equivocal results in most cases?

We answer—1st. That some positive and valuable evidence as to the reality and presence of a world of Spirits is attained in nearly every circle, if not every one formed as above set forth; and that this degree of success in so important a question amply repays all the labor bestowed, and compensates for all the disappointments of even the least fortunate circles.

2. That, to adopt the language of Seneca, "we are destined to pass through a world where pain and sorrow, disease and affliction, are part of our lot. A wise and good man should stand prepared for all events. It is not in his power to change his condition upon which he receives his present

existence, but it certainly is to submit to them with such fortitude and acquiescence as to become a virtuous mind."

And with that great clear soul we agree, that it should be the constant endeavor to reconcile our minds to these unalterable laws of Providence, and submit ourselves to them without murmur or complaint, fully persuaded that every thing is as it ought to be, and that the government of the world is in the hands of the Supreme Being.

To deliver himself up to that Being with an implicit and unreserved resignation is the merit of a truly great soul, as it is the part of a base and little mind to entertain unworthy suspicions of the order established in the world, to break through the laws of Providence, and instead of correcting his own ways, impiously to presume to correct the ways (or laws) of God. We hold that the greatest aid to calm and effective meditation on the laws of nature, and thereby to discover the Divine tendencies, and the Divine compensations for the rudimental and transient, but ever infinitely useful, imperfections in the human universe, is the newly-discovered science and nascent philosophy of Spirit intercourse.

ADVANTAGES.

1. It proves the capacity of a human being to observe outward phenomena, to observe inward phenomena, to compare them and reason upon them respectively, to receive impressions from other minds, and to do these things in a tranquil state of mind, without the aid or use of the physical organs of sense: that is to say, it proves that a man may live without his earthly body, and perform all the functions of a human being except those which pertain to the earth relations of that body. This great fact is the product of the trance state, as from the nature of the case it can not be demonstrated in any other way; and the trance is ever a Spirit circle, whether normally or morbidly produced.

2. It proves the continued existence of man after the dissolution of the body.

3. It throws a flood of light upon all the literature of religion in all the ages, and separates from it all galling fears and tedious rituals; whilst it preserves and consecrates, even in the sober estimation of infidels, whatsoever therein is of eternal and practical truth.

4. It regenerates public order or public opinion, constructing social laws and governments upon a revision and better understanding of crime and punishments and of all human relations.

5. It inaugurates an era in which positive science, philosophy, religion and social institutions, or law, shall coincide harmoniously. It adds to the previous domain of positive science, great new facts in psychology and psychodynamics, which calls for and will have a reconstruction of methods in all directions, except the pure mathematics. This necessarily demolishes "infidelity," by reconciling Science and Religion.

6. It reunites Medicine and Religion, annulling a divorce between them of two thousand years and more.

"Christian Advocate and Journal."

This organ of Methodism, is probably much the widest circulated sheet of the order to whose interests it is devoted. It has hitherto confined itself to the elucidation of *Methodism*, and never has, we believe, said a word about spiritual unfoldings and their reformatory influences in spiritual and social life. We trust Methodism begins to feel their growing influence, and will veer around, as the sectarian hampers loosen, to the forward march. The *Journal* is about to commence, or has commenced, a new volume, and says in its issue of Dec. 23.

We shall commence the volume by a series of papers on what we deem an *actual and most important cause* in Methodism, growing out of its late rapid growth, and the influence of education, chapel improvements, ministerial training, etc., on its simplicity, spirit and power—the question how such legitimate improvements, and our consequent social advancement, as a denomination, may be reconciled with our peculiar mission among the common people—our great work of spreading Scriptural beliefs over the land. We wish to be particularly heard on this point.

After these articles, will come under discussion the various projects of "reform," which must come under the attention of the next General Conference—the reinforcement of our episcopacy—lay representation—the term of ministerial appointments—proposed action on slavery, etc.

This looks hopeful; but dare they discuss the facts and significance of Spirit-intercourse? This is the touchstone—the main question. If they dare not do this, depend upon it the promises to discuss reforms are for catchpenny purposes. Instead of manfully meeting and discussing exciting questions, they will bristle and skirnish around them without touching them. We hope this journal may become more and more liberal and progressive. It is a good sectarian paper; we wish it might become a progressive, humanitarian organ.

Presentiment Realized.

It will be recollected that the steamship *Ariel*, while on a recent passage from Havre and Southampton to this port, was struck by a heavy sea which swept her deck, and instantly killed her commander, Capt. Ludlow. It is stated by the officer who succeeded the latter in command (Capt. Brown), that Capt. Ludlow, before he left Havre, had a vivid presentiment of his sad fate, and remarked that if his wife were with him he would remain at that port until the next voyage. The same fears were expressed by him on leaving Southampton.

This is one of the examples of prophetic forebodings which are frequent even among non-Spiritualists, and of which the histories of all peoples, nations and ages furnish us abundant examples. What but an intelligent influence from an interior, invisible, yet *real* world can adequately account for facts thus firmly established by evidence *outside* of the phenomena *peculiar* to modern Spiritualism, but of which, nevertheless, modern Spiritualism furnishes us so many brilliant examples?

Magnetic and Spirit Healing in Public Hospitals.

Dr. John Scott, No. 16 Bond-street, who is said to be one of the most successful healing mediums, has made the following most generous offer to give the benefits conferred on him to those suffering with disease in our public hospitals.

To the Hon. the Board of Ten Governors:

The undersigned respectfully submit to your humane and benevolent consideration the following proposition, in behalf of suffering humanity: I will undertake the cure and restoration of any extremity about to be amputated—in fact of any disease which may be presented, even after being pronounced incurable by the medical staff connected with the hospital.

The above is offered, not from any desire of display, or any egotism, but after mature deliberation, and from a firm conviction that it is a duty incumbent on me to proclaim for the benefit of mankind, the power conferred on me of healing the sick.

DR. JOHN SCOTT, 16 Bond-street.

The *Express*, under date of November 29, reports the doings of the Board of Ten Governors (who have charge of all our institutions for the benefit of the poor) as follows:

"Communication from Dr. John Scott, offering to restore any extremity of the human body about to be cut off, after some discussion, this paper was laid on the table."

We presume the Board of Ten Governors know but little or nothing of healing diseases through modern methods of magnetism and Spirit influences. But their ignorance ought not to excuse them in allowing such a proposition to lay on the table. If they are not acquainted with the man or the method, the least they can do with any show of duty is to constitute a committee and report on the subject. Dr. Scott seems to anticipate the ignorance and prejudice of the Board, and asks permission simply to heal limbs about to be cut off, and to heal those who are given over to die by the medical profession employed. This is exceedingly modest, safe and unobjectionable—at least unobjectionable to all who are willing that people should be healed by any method other than their own. In behalf of humanity, we must insist that the Ten Governors accept Dr. Scott's proposition. We know it is hazardous to public officers to allow anybody under their charge to be healed otherwise than by popular methods. Here is a proposition to heal limbs rather than amputate them, and to heal diseases which baffle the popular methods of curing—people given up to die. This is a grave proposition, and it can not be rejected with impunity.

Dr. Scott has constantly performed some wonderful cures of which the Ten Governors may easily acquaint themselves; and we hope, for the sake of suffering humanity, they will let him try.

LECTURES BY DR. CHAPIN.—Rev. E. H. Chapin has commenced a series of Discourses entitled "Phases of Life." The subject of each discourse is as follows:—1. The Divine Mystery of Life; 2. Points of Contact; 3. The Inward Springs; 4. The Social Organism; 5. Shameful Life; 6. Neglected Life; 7. The Life of History; 8. Life's Gloom and Glory. Every seat and standing place in Mr. Chapin's large church was occupied with anxious listeners. He treated life as a mystery not as yet solvable. In whatever direction we look for its source, the intellect becomes lost in God.

THE CHRISTIAN AMBASSADOR.—The *Christian Ambassador* announces the close of the eighth volume, and that it has passed from a private enterprise to that of the New York State Convention of Universalists.

SPIRITUAL LUCEM AND CONFERENCE.

FORTY-FIRST SESSION.

(Continued from last session.)

Dr. ORTON related the facts of an interview with Mr. Ruggles. We were too late to get the particulars of the narrative, but from what we heard, it appears that Dr. Orton received a written invitation to the interview, purporting to come from the late Dr. Hare; that he attended, expecting to receive a communication from him; but instead, was set to holding a letter against his forehead, and while holding it, Mr. Ruggles wrote several communications and sentences in different languages, and in red and blue colors. The papers were shown. He did not see the letters written; he sat with his side to the medium, and only knew for a certainty that he was writing, but has every reason to believe that no deception was practiced upon the occasion.

A GENTLEMAN, who appeared to labor under bodily fear that the heavens would fall if his identification with the facts of his own observation should leak out through the New York Conference reports, read several communications received through the same medium, likewise written in different colors. The communications related to subjects and geographical localities of which the medium could have no knowledge, and the different colors (red and blue) were produced from his own black lead pencil. Every precaution against deception was taken, and the writing was done in his presence, under his own inspection, and in a well-lighted room; so that (to use his own words) "there is no mistake"—provided the reporters simply designate him "A Gentleman;" otherwise, danger of a second edition of the Astor Place riot was imminent. Trembling beneath the ante-realization of this contingent catastrophe, the gentleman took sanctuary in an arm-chair with no sides, and a broken back, benevolently provided by the janitor for unforeseen emergencies, whence he looked out upon the wrath to come, with an expectant visage and an inquiring eye.

Mr. PARTRIDGE in the mean time arose to the question. He thinks trance originally results from a combination of will and physical force brought to bear upon the subject by contact or manipulation, and that a Spirit invariably makes one of the parties to its production. In this way he accounts on rational principles for the fact that Spirits can use the trance-subject, which fact would not be of easy belief to him, were it settled that a mesmerizer or psychologist produced the state by his own powers. With respect to the relation of trance to Spiritualism, he thinks when the trance is perfect—that is to say, when sensation, volition and memory are paralyzed, it is conclusive that the individual for the time being is so far incapable of acting, knowing or judging, that a communication made in that state is from another mind; and when the matter communicated is known only to a mind in the Spirit-world, then is that trance-utterance a proof of Spiritualism.

Dr. GRAY asks if he includes somnambulism as a phase of trance induced by Spirits? Mr. PARTRIDGE, Yes.

Dr. GRAY cited two current instances. One where a man buried his money, and tied his horse to a tree in the woods in which case the money would have been lost, and the horse starved to death, but for his family, who knew his habits, following him on his next somnambulant excursion.

Mr. PARTRIDGE considered this by no means incompatible with his hypothesis of Spirit-aid in the production of trance. He thinks Spirits sometimes act from the principle expressed by the motto of the TELEGRAPH: "The agitation of thought is the beginning of wisdom." As no harm came of the adventure, it is to be presumed that it was determined beforehand that none should come, thus leaving the transaction to serve as a text from which a sound practical sermon might be evolved.

The other case alluded to by Dr. GRAY is that of an individual who, in the somnambulant state (as reported), lost his life by a fall from a precipice.

Mr. PARTRIDGE defines that case of somnambulism as spiritual: it was not perfect trance, only a degree of it, as seen in many other instances. He thinks that not only mistakes, false answers, etc., occur as a result of this somnambulant or imperfect state of trance, but that accidents, as in the case under review, may also take place. It is also to be remembered that Spirits are neither omnipotent nor all-wise; hence they may not in all cases know, or knowing, not be able to control all the conditions necessary to insure safety. These conditions, as there are well-attested instances to show in the history of somnambules, may be disturbed, so as to lead to fatal results, and the case cited is probably one of them.

Dr. GRAY. The trance may be defined as a torpor of the apparatus of sense, accompanied by lucidity of the intellect. It differs in this respect from coma, the latter being the torpor of a different set of nerves. For the purpose of this elucidation, the nerves may be divided into two classes, one of which may be denominated importers, and the other exporters. In trance, the importing nerves, or nerves of sense, are affected. Coma, on the other hand, is a torpor of the exporting apparatus, the intellect being unable to act, or at least to make its action known. But in the trance, intellect, hearing, seeing, &c., are manifested, often with a degree of clearness far transcending the ordinary exhibition of these powers by the individual when not entranced. Mr. Partridge's hypothesis is, that these

faculties are latent, awaiting the development of the other life, with man in the body—that as an entranced earth-man, he has nothing of his own to export, and that the trance subject repeats only what a spirit tells him. On the contrary, he thinks these powers belong to the individual. But, in his opinion, no process of manipulation or other physical agency can place the trance subject in rapport with spiritual things. This is the result of another process—the action of the law of sympathy. As seen in the facts of Mesmerism, a conscious relation with physical things is maintained only through rapport with a physical body, it may be inferred by analogy that cognizance of spiritual things can only take place through rapport with Spirits. That rapport with Spirits, by which alone, as he believes, the trance subject is able to know or see spiritual realities, is rational, is seen in the fact that we can enter into sympathy with a person in the trance; and this being so, the inference is natural that Spirits do the same. In fact, from this facility of rapport comes the whole chapter of mistakes. One in the trance may be in sympathy with a Spirit, and the next minute in sympathy with a mortal, without being in the least conscious of the change. To re-state his opinion: It is, that it is no more possible for a person in the trance to describe spiritual things without rapport with Spirits, than it is for him to see physical things without rapport with some one in the body. The question of the relation of trance to Spiritualism, refers to Spiritualism in its generic sense—to Spiritualism in all ages; though he thinks its relation with modern Spiritualism more intimate than with ancient because its facts are broader, and the power of comprehension stronger and clearer. The rise of all religions and civilizations, so far as history speaks at all, may be traced unerringly to the trance.

Mr. W. T. COLES desired to know of Dr. GRAY how he explained the somnambulant phenomena cited by himself?

Dr. GRAY. He does not consider somnambulism as genuine trance; it belongs rather to disease, and is a product of the organism rather than of rapport with Spirits or mortals. They will do bizarre things, such as are not seen in clairvoyance resulting from trance. With respect to genuine trance, he would add, that to the extent of his inquiry, it is the concurrent affirmation of Spirits that it is never produced without their voluntary aid; though if he is right in his facts, and in the inferences he has drawn from them, then is the conclusion self-evident, and in no way dependent upon testimony.

Dr. ORTON said. From his remarks at the last session, it will be seen that his notion of the trance differs from the opinions advanced by the preceding speakers. To the views then presented he will only add that in his opinion the trance is normal; that is to say, man was originally created with power to sweep both planes of being. Such is the fact, if we are to credit history; and he infers from existing phenomena, that the race is advancing back to the exercise of its Adamic prerogative. Man sees with his spiritual eyes, for the obvious reason that *man is a Spirit*. Within the natural body "there is a spiritual body," which body is not the amorphous mass of inconceivable fog dreamed of by theologians, but a body of which the external is but the plastic representative; and, in his judgment, whatever tends to loosen the bonds between these two is a cause of trance, that is to say, tends to the freedom of the spiritual body, wherein it manifests its own inherent powers. He bases his opinion of the trance mainly upon his own experience as a subject, though he has never been entranced to the extent of unconsciousness.

Dr. GRAY asked if distant objects had been correctly seen by him from the trance?

Dr. ORTON: Distant and unknown persons have been correctly revealed to him by vision.

Mr. PARTRIDGE inquired as to how he determined that the things of his trance experience were objective, or absolutely seen? May they not be subjective, or received by impression?

Dr. ORTON admitted that it might not be possible to determine that matter absolutely, but would inquire of Mr. Partridge if any doubt existed in his mind as to whether or not he is at this present speaking the tool of a Spirit with respect to his assumed knowledge of the objects in the room?

Mr. PARTRIDGE said. The cases are not parallel.

Dr. ORTON could discover no essential difference. His trance-experiences usually occurred in the midst of business—often in the street, when his mind was occupied with ordinary matters, indicating from that fact, as well as the testimony of his own consciousness, such a change of state as to warrant the conclusion, in his mind, that the things observed are as real as those recognized by the external senses.

Dr. HALLOCK asked if the case reported by Mr. Coles, of a doctor who inquired through Mr. Partridge's riddle movement if Hahnemann were present, and an affirmative answer being received from the aforesaid machine, straightway rolled up his eyes, and got an impression from that illustrious reformer, did not throw some doubt upon his conclusion?

Dr. GRAY said: It is to be remembered that the law of rapport is universal; and on leaving the subject for the present, he would repeat the remark that, growing out of this law as an inevitable consequence, the trance-seer may be subjected to a change of rapport with Spirits, to persons in this life, and vice versa, the seer's self not being in the least conscious that such change has occurred. Adjourned. R. T. HALLOCK.

MR. HARRIS' LATE BOOK.

ARJANA OF CHRISTIANITY: An unfolding of the CELESTIAL SENSE OF THE DIVINE WORK. Through Thomas L. Harris. Part 1st, Vol. 1. New York: New Church Publishing Association.

Those who are acquainted with the natural genius and acquired powers and peculiarities of Mr. Harris, can hardly be surprised at any literary, or assumed spiritual performance at his hands. A born poet, and really a fine poet in those days when his mind was unquestionably normal and rational, his friends and intimates look to him for poetical expression, and its fancy concomitants, on whatever stage, as naturally as they would look for water at the end of a pump-spout, with some one working vigorously at the handle. Had Mr. Harris been content with making the best use of his native faculties, in either a human-Christian or spiritual-human way, he might ere this have done a vast good in the shape of converting men to, and confirming them in, higher purposes and better faiths; and at the same time, have founded an enviable reputation as a preacher, orator, poet, and even philosopher. Great was the privacy and poetical pride of his younger years, and rational state. Then his soul surged with loving and brave thoughts for humanity, and his lips burned with the fires of high and true song.

He was at that period a religious enthusiast, on a safe road—a believer in the super-abundant love of God, and the final holiness and happiness of the human race; and he preached his faith with a splendor of utterance not unworthy the tongue of an incipient prophet. People who heard him from the pulpit, or read him in printed sermon or poem, said, "This is surely a nobly inspired young man!" But, whether from the elation of flattery, which greeted him on every side, or from the unavoidable shaping of his own ambition or vanity, his spirit ere long overleaped the boundaries of subordination—the ways of human teaching became too plodding—and losing the balance that might have carried him to the highest eminence and usefulness, he struck off on a mental and spiritual tangent—set Thomas L. Harris up as teacher, leader, and master, instead of learner, follower, and servant—which far greater preachers and prophets have been content to be. This involved the necessity of a better Revelation than the Bible, and Mr. Harris did not, in due time, shrink from an attempt to furnish one. His intellectual and spiritual erraticisms, however, have been so numerous that we hardly have space to chronicle them, much less to review them in order; but we may safely say, that they have often been such as to cause his friends more regret than wonder.

Mr. Harris' emergence into the ranks of Spiritualism, seemed to give him no more rest than he had found in the Church, and for the same reason we apprehend—his desire being there, as before, to rule or overrule. Hence he soon abandoned its common field, assumed a pre-eminence of gifts and license, and not making much headway, became disgusted with the disciples, and betook himself to a new Sinai—"Mountain Cove," in Virginia—with a few devoted followers, some of whom to this day repeat their legends thither, in sackcloth and ashes. There he essayed the foundation of a new Church—a superior spiritual Order—to which, under God, from the clefts of the new "Holy Mountain," he was to dispense a Revelation, to swallow up Modern Spiritualism, Swedenborgianism, Christianity, and for that matter, all other "fancied writings."

This move proved a most wretched failure. Either the Holy Spirit or the funds gave out, and there was a stampede back to humanism, of all who could command the means—some couldn't. The Revelations, begun in a journal started for the purpose, were about as ridiculous a mass of vagaries as a diseased poetical brain ever conceived. They raised a general laugh at the expense of the revelator. Descending from his Sinai, more disgusted than ever, Mr. Harris wandered up and down the land, preaching a kind of Spiritualism—full of devils and hell—until, finally, he returned to New York, and had a mass of so-called mental miracles. And some of his literary performances, setting aside the possibility of preparation therefor, were indeed marvellous. The throwing off 3,000 lines of verse in a few hours—apparently without effort of his own, excited a degree of wonder. But there were and are those who limited, and still insist, that Mr. Harris was entirely capable of normally preparing for these apparent trance-displays; that his trance-utterances by no means transcended his normal; in-

deed, that he had, without pretension to spiritual aid or gifts, written far better and more coherently for the public journals. We shall not pretend to decide, however, what spirit or motive impelled him. It is enough to say that he soon tired of this sort of spectacle.

His aspiration seemed still to become the founder and head of a church and sect. Unable to accomplish this among the Spiritualists, he set up again on his own account, styling his followers the "New Church," clearly in imitation of Swedenborg, and not much to the liking of the followers of that great Seer. The volume under notice, is a part of his labors since his last advent. Within what compass the whole work—a sort of all-sufficient, superseding revelation—is to come, we are at a loss to conjecture, as the present volume, an octavo in fine print of some 800 pages, including appendix, is only the first volume of the first part. What it is to farther treat of, also passes our comprehension, for the present volume treats a little of about everything under, over, and all around the sun, from the God of gods down to lizards and bugs. We would no more undertake an analysis or synopsis of it, than we would of all the mythologies, fables and fictions, of all the diseased imaginations that ever existed, combined. We can only say of it in brief, that take from it all it has taken from Davis and Swedenborg, and it is a tissue of absurdities. Practically, vagary and non-sense. An utter bewilderment and confusion.

The appendix, made up chiefly of poetical rhapsodies, said by Mr. Harris to have been spoken to him by poet-Spirits, might pass as a sort of mad-house literary curiosity. It deserves hardly a better name. It is Mr. Harris' mind in its most distempered mood—a witness of the wreck and waste of noble faculties—a decided proof of the inanity of his so-called inspired, compared with his old-time normal mind. We assume that it is Mr. Harris' poetry, and that its sentiments are his. Hence, how justly we have said, that Mr. H. fancies himself to have outgrown Christ and the Bible. Hear what he draws from the lips of the eminently Christian Wordsworth:

"Christ was a youth whose life was free from passion,
A mild, but ignorant, unreasoning man.
Look on his sayings, brethren, with compassion,
Life in the brute began."

"Christ lived and died like any other mortal,
We are all Christs—but wiser," etc.

But enough of such imposture. Let Mr. Harris be a man, and take his opinions to himself—father them, and not libel the dead. Wordsworth neither held to such miserable faith, nor wrote so poor verse—and so might we speak for many a name Mr. Harris has evoked to author his inane rhymes. We have no patience with such stuff. The world has been deluged with it, to the annoyance of intellectual sanity and decency. Herein, as ever, Mr. Harris develops his will-o'-the-wisp propensities. From the beginning to the end of his race for the post of sect-founder, he has done nothing but disorganize, unsettle, mislead, and confound poor, weak souls. From the Golden Rule and simple examples of Christ, a few blind still rush to such saturnalia of vagary and wickedness. We hear that Mr. Harris conceives himself developed to the third Apostolic degree, and is about to roam as a missionary over Asia. Of all lands, Asia is the place for such a revelator. The fancy of the East is just morbid and devilish enough for such pabulum—and we shall rejoice when the enlightened portion of the world is rid of it.

DECEPTIVE AND REAL MANIFESTATIONS.

WAKEFELD, ILL., December 28, 1858.

FRIEND PARTHEUR:—* * * I am happy to find Friend Coles has detected an impostor, though it may for a time strengthen his conviction that deception is the rule, and not the exception; and it is my opinion that he would do good to the cause by exposing the names of every impostor he can prove to be such. Men very frequently do strange things, and for as strange a purpose. Mr. Paine evidently thinks himself justified in the deception he has practiced, though I am far from believing the end justifies the means. Mr. P. may be sincere, and truthful in his statement; but it is a pity for his case, that he had not carried his plans into operation before detection, and then the world could have judged of his veracity. Had he not been detected how long might he have carried on the fraud? and would it have terminated in the good he now declares it was his intention to farther? We have his bare word for this;

on the other hand we have the proof of his duplicity. Every one will, of course, form his own opinion; it is not my province to judge. * * * Mr. P.'s duplicity may have arisen in the desire to see how far deception could be practiced without exposure; and his reward may have consisted in the evident satisfaction and admiration of the thousands who became his dupes; but charity compels us to hope he really intended to perform the good he now, after detection and exposure, says was the main-spring of his motive. To say the least, it is a very suspicious affair, and I can not think human nature is so bad as represented by Mr. P.

I know nothing of public mediums, but through the press; but in private, I know not of one deceptive medium. I am of opinion that this exposition of barefaced fraud will have no deteriorating influence on Spiritualists. It is only another proof that physical spiritual manifestations are genuine, or they would not be counterfeited. But it is not in the public exhibitions of these phenomena that persons generally get the most conclusive evidence; it is in retired family circles, where nothing is prepared for the occasion—where the table may be removed to any part of the room, and the company are all known to each other as sincere seekers after truth—where the medium is often an artless child, surrounded by parents and brothers and sisters equally sincere—where mammon does not breathe its poisonous breath, and where the Spirits that communicate are the disembodied Spirits of the lost loved ones. It is in these private circles, devoid of all sordid motives of gain or notoriety, that manifestations of surprising power and intelligence are exhibited, equal in their apparently miracle origin to the transportation of bones from Hartford to New York. Why should I cavil at this wonderful feat of spiritual power, when in my own family I have witnessed a table dance correctly to the music performed on the piano, not only keeping time, but modulating the sound, as *forte* or *pianissimo* was required to cause a correct representation of the piece? I did not witness the removal of the bones, nor did Messrs. Redman and Orton witness my table when it became suddenly so musical. Was there no object in this phenomenon, beyond the surprise and amusement it occasioned at the time? Surely, if examined in the light of curiosity only, it was an unmeaning and paltry affair to emanate from another and superior world of existence; but did it not prove the continued existence of our dear departed children, who had but this method of proving their resurrection and their unalterable attachment to those who mourned for their absence? And that this was the object of their manifestations, I conclude from the fact that they have fulfilled their mission, and left us to work out our own destiny, keeping in view that immortality is not a myth, a fable, but a palpable truth. We can not now obtain a rap, or the tilting of the lightest table, though we have sat in circle and bent our wills to that purpose—thus proving again that the medium's will is not consulted by the Spirits, and that they are not at our beck and call, as some have erroneously supposed.

And this brings me to the subject of La Roy Sunderland's problems in your number of December 18. Problem No. V, "Of what use is Spiritualism except in so far as it stirs up the mind to thought?" etc. It certainly has that effect with most persons; some few marvel only, and the impression becomes obliterated; but I should think with a majority, the stirring up of thought eventually leads to conviction. Conviction of the immortality of the soul, which is obtained through the senses, must have a more lasting effect on the mind than orthodox preachings, unaccompanied by any tangible proof, and resting only on the assertion of a few men who lived eighteen centuries ago. The marvellousness of the present manifestations corroborates the truthfulness of the alleged miracles of the past, and gives the sincere seeker after truth an abiding faith in the doctrines of Jesus. That which in many minds may have appeared doubtful, or perhaps impossible, is now seen to be not only possible, but of the same nature as the phenomena of the present time, and therefore I conclude that the Spiritualism of the present day is of use in confirming the belief of the wavering in the manifestations of spirit-power performed through the medium of Jesus, and of the necessity of conforming our lives, as much as our natures will permit, to the doctrines he has promulgated and sealed with his blood.

Yours faithfully,

W. L. L.
Yes, Mr. L., the communication you refer to was put in the late Rev. If you will reproduce it, we will try to print it—Ed.

THE MOVING MENTAL WORLD—THE NEWS.

TEMPERANCE ORATION. BY P. B. RANDOLPH.—An oration was delivered on Thursday evening of last week, at the instance of a very prominent citizen, by P. B. Randolph, at Clinton Hall, on "The Drunkard's Progress." On account of the different lectures upon more interesting subjects that were delivered at the same time in that immediate vicinity, the number that listened to the lecturer's graphic delineations of human nature was small.—*Tribune*.

LECTURES.—Rev. H. W. Beecher delivered one of his eloquent and popular lectures before the Young Men's Christian Association, on Thursday evening of last week, at the Cooper Institute, to an audience of some 2500 people, eliciting, as usual, much applause. His subject was "The Burden of Society."

DEATH OF JUDSON HUTCHINSON.—Many of our readers will doubtless be pained to learn that Mr. Judson J. Hutchinson, of the celebrated Hutchinson family of Vocalists, committed suicide by hanging himself, at his residence, at Lynn, Mass., on Wednesday of last week. He is supposed to have been in a state of mental aberration at the time. Judson was a most kind-hearted and genial man, and was universally beloved by his friends and acquaintances.

FILIBUSTERING.—A bill has been introduced into the United States Senate by Senator Mason, to authorize the President to use the force of the United States in certain specified cases, for purposes in respect to Cuba, Mexico, &c., that have a decided filibusterish aspect, at least as understood by the party opposed to the Administration.

THE COLD MONDAY.—Monday of last week was the coldest day experienced in New York during the present century, according to the thermometrical records kept by Mr. Meriam. The mercury descended as low as from eight to fifteen degrees below zero, according to location.

A few nights ago, an agreeable incident occurred at a wedding in New York. The father of the bridegroom was sick and not able to attend the wedding, but desired to see the bride in her bridal dress. So, from directly after the performance of the ceremony, the happy pair stepped into a carriage and drove to his residence. On their arrival, they found the sidewalk steps, hall and stairs covered with flowers, and in addition to the warm congratulations of the old gentleman, the bride received the deed of an elegant new house, superbly furnished and elegantly fitted up in every respect.

DEATH FROM DRINKING GIN.—Anthony Eiding, a German, while in the grocery corner of Forty-third street and Eleventh avenue, on Monday afternoon, drank a quart and a pint of gin, after which he became insensible, and was carried to his residence, where he died soon afterward. The Coroner was notified, and held an inquest upon the body.

STAMPED.—A few nights since, some half-dozen slaves, belonging to Mrs. Barnes, Oliver Jackson, and others, in and about Morgantown, Va., ran off upon the "underground railroad."

DEATH OF JAMES A. ABBOTT.—Boston, Tuesday, Jan. 11, 1859.—James A. Abbott, a well-known lawyer of this city, this morning fell over the banisters from the third story of the Coolidge House, and was instantly killed.

The death of James A. Abbott is attributed to suicide. He appeared to have jumped from a window of his room into the area which extends from the roof to the lower floor, in the center of the building, for the purpose of light.

The Baltimore *Clipper* says, that a few evenings since, a police officer of that city saw two boys carrying a heavy trunk, and that on seeing him they dropped it and ran away. Supposing it to contain stolen property, he shouldered it, and lugged it to the Police Office. The mysterious box was then opened, and found to contain the corpse of a large dog.

A BARTENDER, named Powell, apparently died at Chicago, on Sunday, Jan. 2, and after being laid out for a day in a cold room, the funeral was about to take place, when signs of animation were discovered. The body was placed in bed, and the man is now recovering rapidly.

FROM WASHINGTON.—The Senate has just taken possession of its new hall, which has been inaugurated by appropriate ceremonies. The Washington *Star* of Jan. 10th, speaks of the address of Vice-President Breckenridge, delivered on that occasion, as a most magnificent performance.

BURNING OF A CATHOLIC CHURCH.—MONTREAL, C. W., Jan. 4, 1859.—The beautiful new Roman Catholic Church of St. James, on St. Denis street, was destroyed by fire last night. The loss is over \$100,000. The fire originated in the hot-air flues.

THE AFRICANS THAT WENT WEST.—The *Montgomery* (Ala.) *Confederator* of the 30th ult., says that the lot of fifty Africans that passed through that place a few days ago, are quietly quartered on the plantation of a gentleman residing within thirty-five miles of that city, where they are being recruited from the hardships of their voyage, preparatory to taking their place in the field. The *Confederator* adds that "two of the miserable wretches have died since their arrival at the place of destination, and that many others are reduced to the grave's brink by the sufferings and hardships of the Middle Passage."

George Peabody has commenced suit against Lawrence, Stone & Co., for \$100,000 and interest, in the Boston courts.

A letter in the Baltimore *American* states that General Scott has, among other objects, in going to New Orleans, a personal conference with Gen. Twiggs, as to the force that might be detached from him to another department, for the purpose of the military occupation of Sonora and Chihuahua, according to the recommendation of the President's Message.

A Mexican newspaper thus refers to the United States:—"Already the North are armed, and are preparing to declare war against the Southern States, having been greatly enraged against them by a book called Uncle Tom's Cabin; and they are determined to either exterminate them, or compel them to abolish slavery."

A resolution, recently offered in both branches of the Arkansas Legislature, instructing the Senators and Representatives to oppose the re-opening of the African slave trade, was laid on the table, only 2 Senators and 15 representatives voting in the negative.

In 1790, the number of banks in the United States was four, with an aggregate capital of \$1,950,000; in 1820 the number of banks was 308, with a capital of \$137,000,000; in 1856 the number was 1,397, with a capital of \$282,000,000.

FROM UTAH.—The *Falling Tan* of the 10th ult., reports cold weather at Salt Lake. It says:

"Within the past week several persons have been frozen to death in this valley and in the canons adjacent. Mr. Laver, while coming from Camp Floyd in the stage, and when within a short distance of the city, got out to walk and perished on the road. Two men, whose names we did not learn, were frozen to death in Cottonwood; another was found

dead in Emigration canon; and we learn that the mail carrier, north, between this and Box Elder was also frozen. Every person that arrives, no matter from what direction, has suffered severely from the cold, and frost-bitten feet, hands and ears, are the prevailing marks for the last few days."

A late number of the *Direct News* reports quite a number of street brawls, rowdyism and robberies, in Salt Lake City, and under the heading of a "Painful Incident," a reporter notices the first case of a professional street-walker among the females of that city.

FOREIGN ITEMS.

Arrivals during the last week bring the following among other items:

THE MONTENA CASE.—The Protestant alliance have memorialized Lord Malmesbury to intercede with Rome in the case of the Jewish boy Montena. Lord Malmesbury replied that, while the Government was indignant at the outrage, it did not think the interference of a Protestant Power would do any good after the failure of a Catholic Power like France.

The Atlantic Telegraph Company had held a meeting, and adopted a report of the directors setting forth the financial condition of the Company. Receipts, £287,479; expenses, £207,061. Another Company has been formed for laying a telegraph cable between Europe and America.

CONSPIRACY IN IRELAND.—In regard to the recent arrests in Ireland of the members of the Phoenix Club, the *Cork Constitution* says: "The treason was carried much further than was suspected. There were daily and nightly drillings. Pikes were manufactured, arms imported from America, and the use of them taught. The Government was not a minute too early in interfering."

AUSTRALIA.—The Government of New South Wales had deputed an agent to visit England and confer with the Colonial Office, in conjunction with other representatives of the colony, on the best means of establishing a mail service to Panama.

FRANCE.—At a meeting held in Paris, for constituting the Suez Canal Company, it was positively stated that *bona fide* subscriptions had been obtained for the full amount of the capital.

ITALY.—The Italian correspondent of the *Daily News* says: "It is not easy to get authentic intelligence from Rome, Cardinal Antonelli having declared war upon the foreign correspondents, stopped their letters and threatened to turn them out of the city."

A letter from Turin states that the condition of Italy grows every day more serious. The impression is general that a political crisis is at hand. It is from a high source that rumors of a warlike tendency proceed. It is also believed that Piedmont is encouraged by the Tuilleries.

TURKEY.—Rumors of a ministerial crisis in Turkey again are current. It is believed that Fual Pasha will be appointed Grand Vizier.

The Porte has addressed a circular to all the Turkish Legations, in consequence of the American frigate *Wabash* having passed through the Dardanelles, in violation of the treaty of Paris.

RUSSIA.—A powerful party is said to have been formed among the nobility of Russia, to frustrate the Emperor's emancipation scheme. They have a project for diminishing the power of the Emperor and increasing that of the nobility.

FRANCE.—The Emperor, in renewing his first decision, grants to M. de Montalembert a remission of the sentence definitively pronounced against him by the Court of Appeal. His Majesty also grants a pardon to M. Donniol, the editor of the *Correspondant*.

The *Monitor* contains a dispatch dated Shanghai, Nov. 5, announcing that Lord Elgin had gone up the River Yang-tze-Kiang with five vessels, two of which were gun-boats.

The *London Globe's* Paris correspondent writes:

"I am able to state very confidently that the Court of the Tuilleries, within the last two or three days, caused Lord Derby's Government to be officially informed that, in case England should think fit to take any measures to counteract the American policy indicated in certain part of President Buchanan's Message, she may rely upon the support of France to the utmost extent."

The chess match between Paul Morphy and Prof. Anderssen, at Paris, had resulted in the triumph of the American champion. The score at the close stood as follows: Morphy, 7; Anderssen, 2; drawn, 2.

PARIS, Dec. 31.—The *Monteur* announces that the Emperor has granted a full pardon or commutation of sentence to 164 persons who have been convicted at the Sessions or by the ordinary tribunals, two of whom had been condemned to death.

The affair of the steamer *Washington* at Nicaragua, had given rise to editorials in the English press.

The *Times* after recounting the features of the case, concludes as follows:

"We may remark that this style of communication, in which at every difficulty war is denounced, reflects no credit on American good sense, and can not even give them any real reputation for courage. A collision between the armed forces of England and America would be an event fraught with terrible consequences, and perhaps a long and bloody war would be carried on in the most ferocious spirit, with the ruin of a vast trade, and a check to the progress of both hemispheres would be the result. A struggle between two such peoples would bring into play animosities which would be all the more bitter for relationship. To be continually talking of war, is a proof that a nation has not weighed its consequences. We who have experience of it, and who, as history proves do not shrink from it when it is necessary, have learned not to take in vain the name of the 'God of Battles.'"

LATER FROM EUROPE.—The R. M. steamship *Niagara*, which left Liverpool on the first inst., arrived at Halifax on Thursday last, bringing the following items of news:

ENGLAND.—The Hon. E. M. Erskine transferred from the secretaryship of the British Legation at Washington to Stockholm, and is succeeded by W. Irvine, late first-paid attaché at Vienna.

The *London Times*, in a leader on the question of the right of search, thinks the only way out of the difficulty is a declaration that the slave trade is piracy. This, however, the Americans will not do, and the French will not do. "Thus, therefore, we go on wasting the precious lives of English sailors upon the coast of Africa, where one rescued negro can not be shown as a set-off against ten dead Englishmen, where our important force has become a mockery, and our blind and useless zeal a jest."

The close of the year commenced an extremely active demand for money for short periods, and 3 1/2 per cent was occasionally paid for loans on Government securities, while in the open domestic market the loans were rather above the bank minimum. The pressure was on Elmsly to last beyond the first inst., when some more payments would be made on Government account. The funds had no dull.

Messrs. F. & Co. went to Spain, at Seville, had stopped with liabilities of £1,000, and Mr. P. Poppel, of merchants at Antwerp, had no profit.

A fearful catastrophe had occurred at the Victoria Theatre, London, on the 27th ult. Just before the termination of an afternoon performance, and when the gallery was crowded with the audience and those waiting for admission, a fall of some 100 ft. was made, and a panic set in, during which the pressure on the gallery stairs was such that seven boys were crushed and trampled to death, while many more were injured. The theater is situated in a very low and crowded street, and so rapidly did the excitement abate, that the catastrophe was presented with as usual.

INTERESTING MISCELLANY.

DAVID'S LAMENT OVER SAUL AND JONATHAN.

(FROM SAMUEL'S TRANSLATION.)

Thou beautiful, O Israel, to slay upon thy heights.
Alas! they are fallen, the mighty!

Tell it not in Gath,
Publish it not in Ascalon's streets,
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph!

O mountains of Gilead, O sacred fields,
May no dew and no rain fall upon you!
For upon you was slain the hero's shield,
Saul's shield—like one's not acquainted with oil.

From the blood of the slain,
From the warrior's spoil,
Jonathan's bow came never back,
Nor returned Saul's sword—empty.

Saul and Jonathan, beloved and lovely while they lived,
Are now in death not divided;
Swifter far than eagles they were;
Stronger they were than lions.

O daughters of Israel,
Weep over Saul,
Who clothed you in violet and splendor,
Who decked your robes with ornaments of gold!

Alas! though they are fallen in the midst of the battle,
Upon thy heights is Jonathan slain!

Woe is me for thee, my brother Jonathan!
Very dear hast thou been unto me,
More precious was thy love to me
Than even the love of women.

Alas! they are fallen, the mighty;
They perished, the heroes of war!

o Literally, the *goodie*, an epithet of honor applied to Jonathan.

THE DEACON AND THE IRISHMAN.

Under this head we find the following amusing story going the rounds:

A few months ago, as Deacon Ingalls, of Swampscott, R. I., was traveling through the western part of the State of New York, he fell in with an Irishman who had lately arrived in that country, and was in quest of a brother who came before him and settled in some of the districts in that vicinity.

Pat was a strong, athletic man, a true Catholic and had never seen the interior of a Protestant church. It was a pleasant Sunday morning that Brother Ingalls met Pat, who inquired the road to the nearest church.

Ingalls was a good and pious man. He told Pat he was going to church himself, and invited his new-made acquaintance to keep him company thither, (his place of destination being a small Methodist meeting house near by.) There was a great revival there at the time, and one of the deacons (who by the way was very small in stature) invited Brother Ingalls to take a seat in his row. He accepted the invitation and walked in, followed by Pat, who looked in vain to find the altar, etc. After he was seated he turned to Brother Ingalls, and in a whisper which could be heard all around, inquired—

"Sure an' isn't this a hither church?"

"No," said Ingalls, "if you speak a loud word, they will put you out."

"Divil a word will I speak, at all, at all," replied Pat.

The meeting was opened with prayer by the Pastor. Pat was eyeing him very closely, when an old gentleman who was standing in the pew directly in front of Pat shouted, "Glory!"

"Hillo, ye clear devil!" rejoined Pat, with his loud whisper, which was plainly heard by the minister. "be decent and don't make a blackhead of yourself."

The pastor grew more and more fervent in his devotion. Presently the deacon uttered an audible groan.

"Hillo, ye black-headed, harr ye no decency at all!" said Pat, at the same moment giving the Deacon a punch in the ribs which caused him nearly to lose his equilibrium.

The minister stopped, and extending his hand in a supplicating manner, said—

"Brethren, we can not be disturbed in this way. Will some one put that man out?"

"Yes, your reverence," shouted Pat. "I will!" and emitting the action to the word, he crossed the Deacon, and to the utter horror and astonishment of the pastor, Brother Ingalls and the whole congregation, he dragged him through the aisle, and with a tremendous kick he landed him in the vestibule of the church.

HABITS OF SPIDERS.—The following curious fact was given on the authority of Mr. Smith: Having placed a large, full-grown spider on a cane planted upright in the middle of a stream of water, he saw it descend the cane several times, and remain when it had arrived at the surface of the water. Suddenly he was altogether lost sight of it, but in a few moments afterward, to his great astonishment, he perceived it quietly pursuing its way to the other side of the stream. The spider having spun the threads along the cane, had cut one of them, which carried by the wind, had become attached to some object on the bank, and so saved the spider as a bridge across the water. It is supposed that spiders, when adult, always act similar in ways to cross water.

